

The French Composite Bible

By

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The French Composite Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. Starting with French, two English versions are progressively Compared in order to gain deeper insights into the text. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a “composite” understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

French (Darby)

The World English Bible

Young's Literal Translation

Hebrews

- ¶ Dieu ayant autrefois, à plusieurs reprises et en plusieurs manières, parlé aux pères par les prophètes,**
God, having in the past spoken to the fathers through the prophets at many times and in various ways,
In many parts, and many ways, God of old having spoken to the fathers in the prophets,
- à la fin de ces jours-là, nous a parlé dans le Fils, qu'il a établi héritier de toutes choses, par lequel aussi il a fait les mondes,**
has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds.
in these last days did speak to us in a Son, whom He appointed heir of all things, through whom also He did make the ages;

- 3** qui, étant le resplendissement de sa gloire et l'empreinte de sa substance, et soutenant toutes choses par la parole de sa puissance, ayant fait par lui-même la purification des péchés, s'est assis à la droite de la majesté dans les hauts lieux;
His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high;
who being the brightness of the glory, and the impress of His subsistence, bearing up also the all things by the saying of his might -- through himself having made a cleansing of our sins, sat down at the right hand of the greatness in the highest,
- 4** ¶ étant devenu d'autant plus excellent que les anges, qu'il a hérité d'un nom plus excellent qu'eux.
having become so much better than the angels, as he has inherited a more excellent name than they have.
having become so much better than the messengers, as he did inherit a more excellent name than they.
- 5** Car auquel des anges a-t-il jamais dit: "Tu es mon Fils, moi je t'ai aujourd'hui engendré"? Et encore: "Moi, je lui serai pour Père, et lui me sera pour Fils"?
For to which of the angels did he say at any time, "You are my Son, Today have I become your father?" and again, "I will be to him a Father, And he will be to me a Son?"
For to which of the messengers said He ever, `My Son thou art -- I to-day have begotten thee?` and again, `I will be to him for a father, and he shall be to Me for a son?`
- 6** Et encore, quand il introduit le Premier-né dans le monde habité, il dit: "Et que tous les anges de Dieu lui rendent hommage".
When he again brings in the firstborn into the world he says, "Let all the angels of God worship him."
and when again He may bring in the first-born to the world, He saith, `And let them bow before him -- all messengers of God;`

7 Et quant aux anges, il dit: "Qui fait ses anges des esprits, et ses ministres une flamme de feu".

**Of the angels he says, "Who makes his angels winds, And his servants a flame a fire."
and unto the messengers, indeed, He saith, `Who is making His messengers spirits, and His ministers a flame of fire;`**

8 Mais quant aux Fils: "Ton trône, ô Dieu, demeure aux siècles des siècles; c'est un sceptre de droiture que le sceptre de ton règne;

but of the Son he says, "Your throne, God, is forever and ever; The scepter of uprightness is the scepter of your kingdom.

and unto the Son: `Thy throne, O God, [is] to the age of the age; a scepter of righteousness [is] the scepter of thy reign;

9 tu as aimé la justice et haï l'iniquité; c'est pourquoi Dieu, ton Dieu, t'a oint d'une huile de joie au-dessus de tes compagnons".

You have loved righteousness, and hated iniquity; Therefore God, your God, has anointed you With the oil of gladness above your fellows."

thou didst love righteousness, and didst hate lawlessness; because of this did He anoint thee -- God, thy God -- with oil of gladness above thy partners;`

10 Et: "Toi, dans les commencements, *Seigneur, tu as fondé la terre, et les cieux sont les oeuvres de tes mains:

And, "You, Lord, in the beginning, laid the foundation of the earth. The heavens are the works of your hands.

and, `Thou, at the beginning, Lord, the earth didst found, and a work of thy hands are the heavens;

- 11** eux, ils périront, mais toi, tu demeures; et ils vieilliront tous comme un habit,
They will perish, but you continue. They all will grow old like a garment does.
these shall perish, and Thou dost remain, and all, as a garment, shall become old,
- 12** et tu les plieras comme un vêtement, et ils seront changés; mais toi, tu es le même, et tes ans ne cesseront point".
As a mantle you will roll them up. And they will be changed. But you are the same. Your years will not fail."
and as a mantle Thou shall roll them together, and they shall be changed, and Thou art the same, and Thy years shall not fail.`
- 13** Et auquel des anges a-t-il jamais dit: "Assieds-toi à ma droite, jusqu'à ce que j'aie mis tes ennemis pour marchepied de tes pieds"?
But of which of the angels has he said at any time, "Sit at my right hand, Until I make your enemies the footstool of your feet?"
And unto which of the messengers said He ever, `Sit at My right hand, till I may make thine enemies thy footstool?`
- 14** Ne sont-ils pas tous des esprits administrateurs, envoyés pour servir en faveur de ceux qui vont hériter du salut?
Aren't they all ministering spirits, sent forth to do service for the sake of those who will inherit salvation?
are they not all spirits of service -- for ministration being sent forth because of those about to inherit salvation?

- 1 ¶ C'est pourquoi nous devons porter une plus grande attention aux choses que nous avons entendues, de peur que nous ne nous écartions.

Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away.

Because of this it behoveth [us] more abundantly to take heed to the things heard, lest we may glide aside,

- 2 Car si la parole prononcée par les anges a été ferme, et si toute transgression et désobéissance a reçu une juste rétribution,

For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense;

for if the word being spoken through messengers did become stedfast, and every transgression and disobedience did receive a just recompense,

- 3 comment échapperons-nous, si nous négligeons un si grand salut, qui, ayant commencé par être annoncé par le Seigneur, nous a été confirmé par ceux qui l'avaient entendu,

how will we escape, if we neglect so great a salvation -- which at the first having been spoken through the Lord, was confirmed to us by those who heard;

how shall we escape, having neglected so great salvation? which a beginning receiving - - to be spoken through the Lord -- by those having heard was confirmed to us,

- 4 Dieu rendant témoignage avec eux par des signes et des prodiges, et par divers miracles et distributions de l'Esprit Saint, selon sa propre volonté?

God also bearing witness with them, both by signs and wonders, and by various works of power, and by gifts of the Holy Spirit, according to his own will?

God also bearing joint-witness both with signs and wonders, and manifold powers, and distributions of the Holy Spirit, according to His will.

- 5 ¶ Car ce n'est point aux anges qu'il a assujetti le monde habité à venir dont nous parlons; For he didn't subject the world to come, whereof we speak, to angels. For not to messengers did He subject the coming world, concerning which we speak,**
- 6 mais quelqu'un a rendu ce témoignage quelque part, disant: "Qu'est-ce que l'homme que tu te souviennes de lui, ou le fils de l'homme que tu le visites? But one has somewhere testified, saying, "What is man, that you think of him? Or the son of man, that you care for him? and one in a certain place did testify fully, saying, `What is man, that Thou art mindful of him, or a son of man, that Thou dost look after him?**
- 7 Tu l'as fait un peu moindre que les anges; tu l'as couronné de gloire et d'honneur, et l'as établi sur les oeuvres de tes mains; You made him a little lower than the angels; You crowned him with glory and honor. Thou didst make him some little less than messengers, with glory and honour Thou didst crown him, and didst set him over the works of Thy hands,**
- 8 tu as assujetti toutes choses sous ses pieds"; car en lui assujettissant toutes choses, il n'a rien laissé qui ne lui soit assujetti; mais maintenant nous ne voyons pas encore que toutes choses lui soient assujetties; You have put all things in subjection under his feet." For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet. all things Thou didst put in subjection under his feet,` for in the subjecting to him the all things, nothing did He leave to him unsubjected, and now not yet do we see the all things subjected to him,**

- 9** mais nous voyons Jésus, qui a été fait un peu moindre que les anges à cause de la passion de la mort, couronné de gloire et d'honneur, en sorte que, par la grâce de Dieu, il goûtât la mort pour tout.
- But we see him who has been made a little lower than the angels, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone.**
- and him who was made some little less than messengers we see -- Jesus -- because of the suffering of the death, with glory and honour having been crowned, that by the grace of God for every one he might taste of death.**
- 10** ¶ Car il convenait pour lui, à cause de qui sont toutes choses et par qui sont toutes choses, que, amenant plusieurs fils à la gloire, il consommât le chef de leur salut par des souffrances.
- For it became him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings.**
- For it was becoming to Him, because of whom [are] the all things, and through whom [are] the all things, many sons to glory bringing, the author of their salvation through sufferings to make perfect,**
- 11** Car, et celui qui sanctifie et ceux qui sont sanctifiés sont tous d'un; c'est pourquoi il n'a pas honte de les appeler frères,
- For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers,**
- for both he who is sanctifying and those sanctified [are] all of one, for which cause he is not ashamed to call them brethren,**
- 12** disant: "J'annoncerai ton nom à mes frères; au milieu de l'assemblée je chanterai tes louanges".
- saying, "I will declare your name to my brothers, In the midst of the congregation will I sing your praise."**
- saying, `I will declare Thy name to my brethren, in the midst of an assembly I will sing praise to Thee;` and again, `I will be trusting on Him;`**

- 13** Et encore: "Moi, je me confierai en lui". Et encore: "Me voici, moi, et les enfants que Dieu m'a donnés".

Again, "I will put my trust in him." Again, "Behold, here am I and the children whom God has given me."

and again, `Behold I and the children that God did give to me.`

- 14** ¶ Puis donc que les enfants ont eu part au sang et à la chair, lui aussi semblablement y a participé, afin que, par la mort, il rendît impuissant celui qui avait le pouvoir de la mort, c'est-à-dire le diable;

Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil,

Seeing, then, the children have partaken of flesh and blood, he himself also in like manner did take part of the same, that through death he might destroy him having the power of death -- that is, the devil --

- 15** et qu'il délivrât tous ceux qui, par la crainte de la mort, étaient, pendant toute leur vie, assujettis à la servitude.

and might deliver all of them who through fear of death were all their lifetime subject to bondage.

and might deliver those, whoever, with fear of death, throughout all their life, were subjects of bondage,

- 16** Car, certes, il ne prend pas les anges, mais il prend la semence d'Abraham.

For most assuredly, not to angels does he give help, but he gives help to the seed of Abraham.

for, doubtless, of messengers it doth not lay hold, but of seed of Abraham it layeth hold,

- 17 C'est pourquoi il dut, en toutes choses, être rendu semblable à ses frères, afin qu'il fût un miséricordieux et fidèle souverain sacrificateur dans les choses qui concernent Dieu, pour faire propitiation pour les péchés du peuple.**

Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in things pertaining to God, to make atonement for the sins of the people.

wherefore it did behove him in all things to be made like to the brethren, that he might become a kind and stedfast chief-priest in the things with God, to make propitiation for the sins of the people,

- 18 Car, en ce qu'il a souffert lui-même, étant tenté, il est à même de secourir ceux qui sont tentés.**

For in that he himself has suffered being tempted, he is able to help those who are tempted.

for in that he suffered, himself being tempted, he is able to help those who are tempted.

- 1 ¶ C'est pourquoi, frères saints participants à l'appel céleste, considérez l'apôtre et le souverain sacrificateur de notre confession,**

Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus;

Wherefore, holy brethren, partakers of a heavenly calling, consider the apostle and chief priest of our profession, Christ Jesus,

- 2 Jésus, qui est fidèle à celui qui l'a établi, comme Moïse aussi l'a été dans toute sa**
who was faithful to him who appointed him, as also was Moses in all his house.

being stedfast to Him who did appoint him, as also Moses in all his house,

- 3 Car celui-là a été jugé digne d'une gloire d'autant plus grande que celle de Moïse, que celui qui a bâti la maison a plus d'honneur que la maison.**
For he has been counted worthy of more glory than Moses, by so much as he who built the house has more honor than the house.
for of more glory than Moses hath this one been counted worthy, inasmuch as more honour than the house hath he who doth build it,
- 4 Car toute maison est bâtie par quelqu'un; mais celui qui a bâti toutes choses, est Dieu.**
For every house is built by someone; but he who built all things is God.
for every house is builded by some one, and He who the all things did build [is] God,
- 5 Et Moïse a bien été fidèle dans toute sa maison, comme serviteur, en témoignage des choses qui devaient être dites;**
Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken,
and Moses indeed [was] stedfast in all his house, as an attendant, for a testimony of those things that were to be spoken,
- 6 mais Christ, comme Fils, sur sa maison; et nous sommes sa maison, si du moins nous retenons ferme jusqu'au bout la confiance et la gloire de l'espérance.**
but Christ as a Son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm to the end.
and Christ, as a Son over his house, whose house are we, if the boldness and the rejoicing of the hope unto the end we hold fast.
- 7 ¶ C'est pourquoi, -comme dit l'Esprit Saint: "Aujourd'hui, si vous entendez sa voix, Therefore, even as the Holy Spirit says, "Today if you will hear his voice, Wherefore, (as the Holy Spirit saith, `To-day, if His voice ye may hear --**

- 8 pas vos coeurs comme dans l'irritation au jour de la tentation dans le désert,
Don't harden your hearts, as in the provocation, Like as in the day of the trial in the wilderness,
ye may not harden your hearts, as in the provocation, in the day of the temptation in the wilderness,**
- 9 vos pères m'ont tenté en m'éprouvant, et ont vu mes oeuvres durant quarante ans.
Where your fathers tested me by proving me, And saw my works for forty years.
in which tempt Me did your fathers, they did prove Me, and saw My works forty years;**
- 10 C'est pourquoi j'ai été indigné contre cette génération, et j'ai dit: Ils s'égarent toujours dans leur coeur et ils n'ont point connu mes voies.
Therefore I was displeased with that generation, And said, `They always err in their heart, But they didn't know my ways;`
wherefore I was grieved with that generation, and said, Always do they go astray in heart, and these have not known My ways;**
- 11 Ainsi je jurai dans ma colère: S'ils entrent dans mon repos!"
As I swore in my wrath, `They will not enter into my rest.`"
so I sware in My anger, If they shall enter into My rest -- !')**
- 12 Prenez garde, frères, qu'il n'y ait en quelqu'un de vous un méchant coeur d'incrédulité, en ce qu'il abandonne le Dieu vivant;
Beware, brothers, lest perhaps there will be in any one of you an evil heart of unbelief, in falling away from the living God;
See, brethren, lest there shall be in any of you an evil heart of unbelief in the falling away from the living God,**

- 13** mais exhortez-vous l'un l'autre chaque jour, aussi longtemps qu'il est dit: "Aujourd'hui", afin qu'aucun d'entre vous ne s'endurcisse par la séduction du péché.
 but exhort one another day by day, so long as it is called "today;" lest any one of you be hardened by the deceitfulness of sin.
 but exhort ye one another every day, while the To-day is called, that none of you may be hardened by the deceitfulness of the sin,
- 14** Car nous sommes devenus les compagnons du Christ, si du moins nous retenons ferme jusqu'au bout le commencement de notre assurance,
 For we have become partakers of Christ, if we hold fast the beginning of our confidence firm to the end:
 for partakers we have become of the Christ, if the beginning of the confidence unto the end we may hold fast,
- 15** selon qu'il est dit: "Aujourd'hui, si vous entendez sa voix, n'endurcissez pas vos coeurs, comme dans l'irritation".
 while it is said, "Today if you will hear his voice, Don't harden your hearts, as in the provocation."
 in its being said, `To-day, if His voice ye may hear, ye may not harden your hearts, as in the provocation,`
- 16** (Car qui sont ceux qui, l'ayant entendu, l'irritèrent? Mais est-ce que ce ne furent pas tous ceux qui sont sortis d'Égypte par Moïse?
 For who, when they heard, did provoke? No, didn't all those who came out of Egypt by Moses?
 for certain having heard did provoke, but not all who did come out of Egypt through Moses;

17 Et contre lesquels fut-il indigné durant quarante ans? N'est-ce pas contre ceux qui ont péché et dont les corps sont tombés dans le désert?

With whom was he displeased forty years? was it not with those who sinned, whose bodies fell in the wilderness?

but with whom was He grieved forty years? was it not with those who did sin, whose carcasses fell in the wilderness?

18 Et auxquels jura-t-il qu'ils n'entreraient pas dans son repos, sinon à ceux qui ont désobéi? To whom did he swear that they should not enter into his rest, but to those who were disobedient?

and to whom did He swear that they shall not enter into His rest, except to those who did not believe? --

19 Et vous voyons qu'ils n'y purent entrer à cause de l'incrédulité.)

We see that they were not able to enter in because of unbelief.

and we see that they were not able to enter in because of unbelief.

1 ¶ Craignons donc qu'une promesse ayant été laissée d'entrer dans son repos, quelqu'un d'entre vous paraisse ne pas l'atteindre;

Let us fear therefore, lest perhaps a promise being left of entering into his rest, anyone of you should seem to have come short of it.

We may fear, then, lest a promise being left of entering into His rest, any one of you may seem to have come short,

- 2** car nous aussi, nous avons été évangélisés de même que ceux-là; mais la parole qu'ils entendirent ne leur servit de rien, n'étant pas mêlée avec de la foi dans ceux qui l'entendirent.

For indeed we have had good news preached to us, even as also they, but the word of hearing did not profit them, because it was not mixed with faith by those who heard.

for we also are having good news proclaimed, even as they, but the word heard did not profit them, not being mixed with faith in those who heard,

- 3** Car nous qui avons cru, nous entrons dans le repos, comme il a dit: "Ainsi je jurai dans ma colère: S'ils entrent dans mon repos", bien que les oeuvres aient été faites dès la fondation du monde.

For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, They will not enter into my rest;" although the works were finished from the foundation of the world.

for we do enter into the rest -- we who did believe, as He said, `So I sware in My anger, If they shall enter into My rest -- ;` and yet the works were done from the foundation of the world,

- 4** Car il a dit ainsi quelque part touchant le septième jour: "Et Dieu se reposa de toutes ses oeuvres au septième jour";

For he has said somewhere about the seventh day like this, "God rested on the seventh day from all his works;"

for He spake in a certain place concerning the seventh [day] thus: `And God did rest in the seventh day from all His works;`

- 5** et encore dans ce passage: "S'ils entrent dans mon repos!"
and in this place again, "They will not enter into my rest."
and in this [place] again, `If they shall enter into My rest -- ;`

- 6** Puis donc qu'il reste que quelques-uns y entrent, et que ceux qui auparavant avaient été évangélisés ne sont pas entrés à cause de leur désobéissance,
 Seeing therefore it remains that some should enter therein, and they to whom the good news were before preached failed to enter in because of disobedience,
 since then, it remaineth for certain to enter into it, and those who did first hear good news entered not in because of unbelief --
- 7** une fois il détermine un certain jour, disant, en David, si longtemps après: "Aujourd'hui", comme il a été dit auparavant: "Aujourd'hui, si vous entendez sa voix, n'endurcissez pas vos coeurs."
 he again defines a certain day, today, saying through David so long a time afterward (just as has been said), "Today if you will hear his voice, Don't harden your hearts."
 again He doth limit a certain day, `To-day,` (in David saying, after so long a time,) as it hath been said, `To-day, if His voice ye may hear, ye may not harden your hearts,`
- 8** Car si Josué leur avait donné le repos, il n'aurait pas parlé après cela d'un autre jour.
 For if Joshua had given them rest, he would not have spoken afterward of another day.
 for if Joshua had given them rest, He would not concerning another day have spoken after these things;
- 9** Il reste donc un repos sabbatique pour le peuple de Dieu.
 There remains therefore a Sabbath rest for the people of God.
 there doth remain, then, a sabbatic rest to the people of God,
- 10** Car celui qui est entré dans son repos, lui aussi s'est reposé de ses oeuvres, comme Dieu s'est reposé des siennes propres.
 For he who has entered into his rest has himself also rested from his works, as God did from his.
 for he who did enter into his rest, he also rested from his works, as God from His own.

- 11 ¶ Appliquons-nous donc à entrer dans ce repos-là, afin que personne ne tombe en imitant une semblable désobéissance.**

Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience.

May we be diligent, then, to enter into that rest, that no one in the same example of the unbelief may fall,

- 12 Car la parole de Dieu est vivante et opérante, et plus pénétrante qu'aucune épée à deux tranchants, et atteignant jusqu'à la division de l'âme et de l'esprit, des jointures et des moelles; et elle discerne les pensées et les intentions du coeur.**

For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

for the reckoning of God is living, and working, and sharp above every two-edged sword, and piercing unto the dividing asunder both of soul and spirit, of joints also and marrow, and a discerner of thoughts and intents of the heart;

- 13 Et il n'y a aucune créature qui soit cachée devant lui, mais toutes choses sont nues et découvertes aux yeux de celui à qui nous avons affaire.**

There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him with whom we have to do.

and there is not a created thing not manifest before Him, but all things [are] naked and open to His eyes -- with whom is our reckoning.

- 14 Ayant donc un grand souverain sacrificateur qui a traversé les cieux, Jésus, le Fils de Dieu, tenons ferme notre confession;**

Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession.

Having, then, a great chief priest passed through the heavens -- Jesus the Son of God -- may we hold fast the profession,

15 car nous n'avons pas un souverain sacrificateur qui ne puisse sympathiser à nos infirmités, mais nous en avons un qui a été tenté en toutes choses comme nous, à part le péché.

For we don't have a high priest who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin.

for we have not a chief priest unable to sympathise with our infirmities, but [one] tempted in all things in like manner -- apart from sin;

16 Approchons-nous donc avec confiance du trône de la grâce, afin que nous recevions miséricorde et que nous trouvions grâce pour avoir du secours au moment opportun.

Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for timely help.

we may come near, then, with freedom, to the throne of the grace, that we may receive kindness, and find grace -- for seasonable help.

1 ¶ Car tout souverain sacrificateur pris d'entre les hommes est établi pour les hommes dans les choses qui concernent Dieu, afin qu'il offre et des dons et des sacrifices pour les péchés,

For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

For every chief priest -- out of men taken -- in behalf of men is set in things [pertaining] to God, that he may offer both gifts and sacrifices for sins,

2 étant capable d'avoir de l'indulgence pour les ignorants et les errants, puisqu'il est aussi lui-même enveloppé d'infirmité;

The high priest can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness.

able to be gentle to those ignorant and going astray, since himself also is compassed with infirmity;

- 3 et, à cause de cette infirmité, il doit offrir pour les péchés, comme pour le peuple, ainsi aussi pour lui-même.**

Because of this, he must offer sacrifices for sins for the people, as well as for himself. and because of this infirmity he ought, as for the people, so also for himself to offer for sins;

- 4 Or nul ne s'arroe cet honneur; mais seulement s'il est appelé de Dieu, ainsi que le fut aussi Aaron.**

No man takes this honor on himself, but he is called by God, just like Aaron was. and no one to himself doth take the honour, but he who is called by God, as also Aaron:

- 5 De même le Christ aussi ne s'est pas glorifié lui-même pour être fait souverain sacrificateur, mais celui-là l'a glorifié qui lui a dit: "Tu es mon Fils; moi je t'ai aujourd'hui engendré";**

So also Christ didn't glorify himself to be made a high priest, but he who said to him, "You are my Son. Today I have become your father."

so also the Christ did not glorify himself to become chief priest, but He who spake unto him: `My Son thou art, I to-day have begotten thee;`

- 6 comme il dit aussi dans un autre passage: "Tu es sacrificateur pour l'éternité selon l'ordre de Melchisédec";**

As he says also in another place, "You are a priest forever, After the order of Melchizedek." as also in another [place] He saith, `Thou [art] a priest -- to the age, according to the order of Melchisedek;`

7 -qui, durant les jours de sa chair, ayant offert, avec de grands cris et avec larmes, des prières et des supplications à celui qui pouvait le sauver de la mort, et ayant été exaucé à cause de sa piété,

Who in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear,

who in the days of his flesh both prayers and supplications unto Him who was able to save him from death -- with strong crying and tears -- having offered up, and having been heard in respect to that which he feared,

**8 quoiqu'il fût Fils, a appris l'obéissance par les choses qu'il a souffertes;
though he was a Son, yet learned obedience by the things which he suffered;
through being a Son, did learn by the things which he suffered -- the obedience,**

**9 et ayant été consommé, il est devenu, pour tous ceux qui lui obéissent, l'auteur du salut éternel,
and having been made perfect, he became to all of those who obey him the author of eternal salvation,
and having been made perfect, he did become to all those obeying him a cause of salvation age-during,**

**10 ¶ étant salué par Dieu souverain sacrificateur selon l'ordre de Melchisédec,
named by God a high priest after the order of Melchizedek.
having been addressed by God a chief priest, according to the order of Melchisedek,**

- 11** au sujet duquel nous avons beaucoup de choses à dire et qui sont difficiles à expliquer, puisque vous êtes devenus paresseux à écouter.
Of whom we have many words to say, and hard to interpret, seeing you have become dull of hearing.
concerning whom we have much discourse and of hard explanation to say, since ye have become dull of hearing,
- 12** Car lorsque vous devriez être des docteurs, vu le temps, vous avez de nouveau besoin qu'on vous enseigne quels sont les premiers rudiments des oracles de Dieu, et vous êtes devenus tels, que vous avez besoin de lait et non de nourriture solide;
For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God. You have come to need milk, and not solid food.
for even owing to be teachers, because of the time, again ye have need that one teach you what [are] the elements of the beginning of the oracles of God, and ye have become having need of milk, and not of strong food,
- 13** car quiconque use de lait est inexpérimenté dans la parole de la justice, car il est un petit enfant;
For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby.
for every one who is partaking of milk [is] unskilled in the word of righteousness -- for he is an infant,
- 14** mais la nourriture solide est pour les hommes faits, qui, par le fait de l'habitude, ont les sens exercés à discerner le bien et le mal.
But solid food is for full grown men, those who by reason of use have their senses exercised to discern good and evil.
and of perfect men is the strong food, who because of the use are having the senses exercised, unto the discernment both of good and of evil.

- 1 ¶ C'est pourquoi, laissant la parole du commencement du Christ, avançons vers l'état d'hommes faits, ne posant pas de nouveau le fondement de la repentance des oeuvres mortes et de la foi en Dieu,**
Therefore leaving the doctrine of the first principles of Christ, let us press on to perfection -- not laying again a foundation of repentance from dead works, of faith toward God,
- Wherefore, having left the word of the beginning of the Christ, unto the perfection we may advance, not again a foundation laying of reformation from dead works, and of faith on God,**
- 2 de la doctrine des ablutions et de l'imposition des mains, et de la résurrection des morts et du jugement éternel.**
of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.
of the teaching of baptisms, of laying on also of hands, of rising again also of the dead, and of judgment age-during,
- 3 Et c'est ce que nous ferons, si Dieu le permet.**
This will we do, if God permits.
and this we will do, if God may permit,
- 4 Car il est impossible que ceux qui ont été une fois éclairés, et qui ont goûté du don céleste, et qui sont devenus participants de l'Esprit Saint,**
For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit,
for [it is] impossible for those once enlightened, having tasted also of the heavenly gift, and partakers having become of the Holy Spirit,

- 5 et qui ont goûté la bonne parole de Dieu et les miracles du siècle à venir,
and tasted the good word of God, and the powers of the age to come,
and did taste the good saying of God, the powers also of the coming age,**
- 6 qui sont tombés, soient renouvelés encore à la repentance, crucifiant pour eux-mêmes le
Fils de Dieu et l'exposant à l'opprobre.
and then fell away, it is impossible to renew them again to repentance; seeing they
crucify the Son of God for themselves again, and put him to open shame.
and having fallen away, again to renew [them] to reformation, having crucified again to
themselves the Son of God, and exposed to public shame.**
- 7 Car la terre qui boit la pluie qui vient souvent sur elle, et qui produit des herbes utiles
pour ceux pour qui elle est aussi labourée, reçoit de Dieu de la bénédiction;
For the land which has drunk the rain that comes often on it, and brings forth a crop
suitable for them for whose sake it is also tilled, receives blessing from God;
For earth, that is drinking in the rain many times coming upon it, and is bringing forth
herbs fit for those because of whom also it is dressed, doth partake of blessing from God,**
- 8 mais si elle porte des épines et des chardons, elle est réprouvée et près de la
malédiction, et sa fin est d'être brûlée.
but if it bears thorns and thistles, it is rejected and near a curse, whose end is to be
burned.
and that which is bearing thorns and briers [is] disapproved of, and nigh to cursing,
whose end [is] for burning;**

- 9 ¶ Mais nous sommes persuadés, en ce qui vous concerne, bien-aimés, de choses meilleures et qui tiennent au salut, quoique nous parlions ainsi.**
But, beloved, we are persuaded of better things for you, and things that accompany salvation, though we speak like this,
and we are persuaded, concerning you, beloved, the things that are better, and accompanying salvation, though even thus we speak,
- 10 Car Dieu n'est pas injuste pour oublier votre oeuvre et l'amour que vous avez montré pour son nom, ayant servi les saints et les servant encore.**
for God is not unrighteous, so as to forget your work and the labor of love which you showed toward his name, in that you served to the saints, and still do serve them.
for God is not unrighteous to forget your work, and the labour of the love, that ye shewed to His name, having ministered to the saints and ministering;
- 11 Mais nous désirons que chacun de vous montre la même diligence pour la pleine assurance de l'espérance jusqu'au bout;**
We desire that each one of you may show the same diligence to the fullness of hope even to the end,
and we desire each one of you the same diligence to shew, unto the full assurance of the hope unto the end,
- 12 afin que vous ne deveniez pas paresseux, mais imitateurs de ceux qui, par la foi et par la patience, héritent ce qui avait été promis.**
that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.
that ye may not become slothful, but followers of those who through faith and patient endurance are inheriting the promises.

- 13** Car lorsque Dieu fit la promesse à Abraham, puisqu'il n'avait personne de plus grand par qui jurer, il jura par lui-même,
For when God made a promise to Abraham, since he could swear by none greater, he swore by himself,
For to Abraham God, having made promise, seeing He was able to swear by no greater, did swear by Himself,
- 14** disant: "Certes, en bénissant je te bénirai, et en multipliant je te multiplierai".
saying, "Most surely I will bless you, and I will surely multiply you."
saying, `Blessing indeed I will bless thee, and multiplying I will multiply thee;`
- 15** ainsi Abraham, ayant eu patience, obtint ce qui avait été promis.
Thus, having patiently endured, he obtained the promise.
and so, having patiently endured, he did obtain the promise;
- 16** Car les hommes jurent par quelqu'un qui est plus grand qu'eux, et le serment est pour eux un terme à toute dispute, pour rendre ferme ce qui est convenu.
For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation.
for men indeed do swear by the greater, and an end of all controversy to them for confirmation [is] the oath,
- 17** Et Dieu, voulant en cela montrer plus abondamment aux héritiers de la promesse l'immutabilité de son conseil, est intervenu par un serment,
Wherein God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath;
in which God, more abundantly willing to shew to the heirs of the promise the immutability of his counsel, did interpose by an oath,

- 18** afin que par deux choses immuables, dans lesquelles il était impossible que Dieu mentît, nous ayons une ferme consolation, nous qui nous sommes enfuis pour saisir l'espérance proposée,
 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us, that through two immutable things, in which [it is] impossible for God to lie, a strong comfort we may have who did flee for refuge to lay hold on the hope set before [us],
- 19** laquelle nous avons comme une ancre de l'âme, sûre et ferme, et qui entre jusqu'au dedans du voile
 which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil;
 which we have, as an anchor of the soul, both sure and stedfast, and entering into that within the vail,
- 20** où Jésus est entré comme précurseur pour nous, étant devenu souverain sacrificateur pour l'éternité selon l'ordre de Melchisédec.
 where as a forerunner Jesus entered for us, having become a high priest forever after the order of Melchizedek.
 whither a forerunner for us did enter -- Jesus, after the order of Melchisedek chief priest having become -- to the age.
- 1** ¶ Car ce Melchisédec, roi de Salem, sacrificateur du Dieu Très-haut, qui alla au-devant d'Abraham lorsqu'il revenait de la défaite des rois,
 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings and blessed him,
 For this Melchisedek, king of Salem, priest of God Most High, who did meet Abraham turning back from the smiting of the kings, and did bless him,

- 2 et qui le bénit, auquel aussi Abraham donna pour part la dîme de tout, premièrement, étant interprété roi de justice, et puis aussi roi de Salem, c'est-à-dire roi de paix;**
to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is King of peace;
to whom also a tenth of all did Abraham divide, (first, indeed, being interpreted, `King of righteousness,` and then also, King of Salem, which is, King of Peace,)
- 3 sans père, sans mère, sans généalogie, n'ayant ni commencement de jours, ni fin de vie, mais assimilé au Fils de Dieu, demeure sacrificateur à perpétuité.**
without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a priest continually.
without father, without mother, without genealogy, having neither beginning of days nor end of life, and being made like to the Son of God, doth remain a priest continually.
- 4 Mais considérez combien grand était celui à qui même Abraham donna une dîme du butin, lui le patriarche.**
Now consider how great this man was, to whom even Abraham, the patriarch, gave a tenth out of the best spoils.
And see how great this one [is], to whom also a tenth Abraham the patriarch did give out of the best of the spoils,
- 5 Et ceux d'entre les fils de Lévi qui reçoivent la sacrificature ont bien un commandement de dîmer le peuple selon la loi, c'est-à-dire leurs frères, bien qu'ils soient sortis des reins d'Abraham;**
They indeed of the sons of Levi who receive the priest's office have a commandment to take tithes of the people according to the law, that is, of their brothers, though these have come out of the loins of Abraham,
and those, indeed, out of the sons of Levi receiving the priesthood, a command have to take tithes from the people according to the law, that is, their brethren, even though they came forth out of the loins of Abraham;

- 6** mais celui qui ne tire pas généalogiquement son origine d'eux, a dîmé Abraham et a béni celui qui avait les promesses.
but he whose genealogy is not counted from them has taken tithes of Abraham, and has blessed him who has the promises.
and he who was not reckoned by genealogy of them, received tithes from Abraham, and him having the promises he hath blessed,
- 7** Or, sans contredit, le moindre est béni par celui qui est plus excellent.
But without any dispute the less is blessed of the better.
and apart from all controversy, the less by the better is blessed --
- 8** Et ici, des hommes qui meurent reçoivent des dîmes; mais là, celui de qui il est rendu témoignage qu'il vit;
Here men who die receive tithes, but there one, of whom it is testified that he lives.
and here, indeed, men who die do receive tithes, and there [he], who is testified to that he was living,
- 9** et, pour ainsi dire, Lévi même, qui reçoit des dîmes, a été dîmé en Abraham,
So to say, through Abraham even Levi, who receives tithes, has paid tithes,
and so to speak, through Abraham even Levi who is receiving tithes, hath paid tithes,
- 10** il était encore dans les reins de son père quand Melchisédec alla au-devant de lui.
for he was yet in the loins of his father when Melchizedek met him.
for he was yet in the loins of the father when Melchisedek met him.

- 11 ¶ Si donc la perfection était par la sacrificature lévitique, (car c'est en relation avec elle que le peuple a reçu sa loi,) quel besoin était-il encore qu'un autre sacrificateur se levât selon l'ordre de Melchisédec et qui ne fût pas nommé selon l'ordre d'Aaron?**
- Now if there was perfection through the Levitical priesthood (for under it have the people received the law), what further need was there for another priest to arise after the order of Melchizedek, and not be called after the order of Aaron?**
- If indeed, then, perfection were through the Levitical priesthood -- for the people under it had received law -- what further need, according to the order of Melchisedek, for another priest to arise, and not to be called according to the order of Aaron?**
- 12 Car la sacrificature étant changée, il y a aussi par nécessité un changement de loi.**
- For the priesthood being changed, there is of necessity a change made also of the law.**
- for the priesthood being changed, of necessity also, of the law a change doth come,**
- 13 Car celui à l'égard duquel ces choses sont dites appartient à une autre tribu, dont personne n'a été attaché à l'autel;**
- For he of whom these things are said belongs to another tribe, from which no man has given attendance at the altar.**
- for he of whom these things are said in another tribe hath had part, of whom no one gave attendance at the altar,**
- 14 car il est évident que notre Seigneur a surgi de Juda, tribu à l'égard de laquelle Moïse n'a rien dit concernant des sacrificateurs.**
- For it is evident that our Lord has sprung out of Judah, as to which tribe Moses spoke nothing concerning priesthood.**
- for [it is] evident that out of Judah hath arisen our Lord, in regard to which tribe Moses spake nothing concerning priesthood.**

15 Et cela est encore bien plus évident, si, à la ressemblance de Melchisédec, un autre sacrificateur se lève,

This is yet more abundantly evident, if after the likeness of Melchizedek there arises another priest,

And it is yet more abundantly most evident, if according to the similitude of Melchisedek there doth arise another priest,

16 qui n'a pas été établi selon la loi d'un commandement charnel, mais selon la puissance d'une vie impérissable.

who has been made, not after the law of a fleshly commandment, but after the power of an endless life:

who came not according to the law of a fleshly command, but according to the power of an endless life,

17 Car ce témoignage lui est rendu: "Tu es sacrificateur pour l'éternité, selon l'ordre de Melchisédec".

for it is testified, "You are a priest forever, According to the order of Melchizedek."

for He doth testify -- `Thou [art] a priest -- to the age, according to the order of Melchisedek;`

18 Car il y a abrogation du commandement qui a précédé, à cause de sa faiblesse et de son inutilité

For there is an annulling of a foregoing commandment because of its weakness and uselessness

for a disannulling indeed doth come of the command going before because of its weakness, and unprofitableness,

- 19** (car la loi n'a rien amené à la perfection), et introduction d'une meilleure espérance par laquelle nous approchons de Dieu.
 (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw near to God.
 (for nothing did the law perfect) and the bringing in of a better hope, through which we draw nigh to God.
- 20** Et en tant que cela n'a pas eu lieu sans serment
 Inasmuch as it is not without the taking of an oath,
 And inasmuch as [it is] not apart from oath, (for those indeed apart from oath are become priests,
- 21** (car ceux-là sont devenus sacrificateurs sans serment, mais celui-ci l'est devenu avec serment, par celui qui a dit de lui: "Le *Seigneur a juré et ne se repentira pas: Tu es sacrificateur pour l'éternité selon l'ordre de Melchisédec",)
 for they indeed have been made priests without an oath; but he with an oath by him that says of him, "The Lord swore and will not change his mind, `You are a priest forever, According to the order of Melchizedek`".
 and he with an oath through Him who is saying unto him, `The Lord sware, and will not repent, Thou [art] a priest -- to the age, according to the order of Melchisedek;`)
- 22** c'est d'une alliance d'autant meilleure que Jésus a été fait le garant.
 By so much has Jesus become the collateral of a better covenant.
 by so much of a better covenant hath Jesus become surety,

**23 Et ceux-là étaient plusieurs sacrificateurs, parce que la mort les empêchait de demeurer;
Many, indeed, have been made priests, because they are hindered from continuing by death.**

and those indeed are many who have become priests, because by death they are hindered from remaining;

**24 mais celui-ci, parce qu'il demeure éternellement, a la sacrificature qui ne se transmet
But he, because he lives forever, has his priesthood unchangeable.**

and he, because of his remaining -- to the age, hath the priesthood not transient,

**25 De là vient aussi qu'il peut sauver entièrement ceux qui s'approchent de Dieu par lui,
étant toujours vivant pour intercéder pour eux.**

Therefore he is also able to save to the uttermost those who draw near to God through him, seeing he ever lives to make intercession for them.

whence also he is able to save to the very end, those coming through him unto God -- ever living to make intercession for them.

26 Car un tel souverain sacrificateur nous convenait, saint, innocent, sans souillure, séparé des pécheurs, et élevé plus haut que les cieux,

For such a high priest was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens;

For such a chief priest did become us -- kind, harmless, undefiled, separate from the sinners, and become higher than the heavens,

27 qui n'est pas journellement dans la nécessité, comme les souverains sacrificateurs, d'offrir des sacrifices, d'abord pour ses propres péchés, ensuite pour ceux du peuple; car cela, il l'a fait une fois pour toutes, s'étant offert lui-même.

who doesn't need, like those high priests, to daily offer up sacrifices, first for his own sins, and then for the sins of the people. For this he did once for all, when he offered up who hath no necessity daily, as the chief priests, first for his own sins to offer up sacrifice, then for those of the people; for this he did once, having offered up himself;

28 Car la loi établit pour souverains sacrificateurs des hommes qui sont dans l'infirmité, mais la parole du serment, qui est après la loi, établit un Fils qui est consommé pour For the law appoints men high priests, having infirmity; but the word of the oath, which was after the law, appoints a Son, perfected forevermore.

for the law doth appoint men chief priests, having infirmity, but the word of the oath that [is] after the law [appointeth] the Son -- to the age having been perfected.

1 ¶ Or la somme de ce que nous disons, c'est que nous avons un tel souverain sacrificateur qui s'est assis à la droite du trône de la majesté dans les cieux,

Now in the things which we are saying, the main point is this. We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens,

And the sum concerning the things spoken of [is]: we have such a chief priest, who did sit down at the right hand of the throne of the greatness in the heavens,

2 des lieux saints et du vrai tabernacle que le *Seigneur a dressé, non pas l'homme.

a minister of the sanctuary, and of the true tent, which the Lord pitched, not man.

of the holy places a servant, and of the true tabernacle, which the Lord did set up, and not man,

- 3 Car tout souverain sacrificateur est établi pour offrir des dons et des sacrifices; c'est pourquoi il était nécessaire que celui-ci aussi eût quelque chose à offrir.**

For every high priest is appointed to offer both gifts and sacrifices. Therefore it is necessary that this high priest also have something to offer.

for every chief priest to offer both gifts and sacrifices is appointed, whence [it is] necessary for this one to have also something that he may offer;

- 4 Si donc il était sur la terre, il ne serait pas sacrificateur, puisqu'il y a ceux qui offrent des dons selon la loi,**

For if he were on earth, he would not be a priest at all, seeing there are priests who offer the gifts according to the law;

for if, indeed, he were upon earth, he would not be a priest -- (there being the priests who are offering according to the law, the gifts,

- 5 lesquels servent la figure et l'ombre des choses célestes: comme Moïse, quand il allait construire le tabernacle, a été averti divinement; car: "Prends garde", dit-il, "à faire toutes choses selon le modèle qui t'a été montré sur la montagne".**

who serve a copy and shadow of the heavenly things, even as Moses was warned by God when he was about to make the tent, for, "See," he said, "that you make all things according to the pattern that was shown you on the mountain."

who unto an example and shadow do serve of the heavenly things, as Moses hath been divinely warned, being about to construct the tabernacle, for `See (saith He) thou mayest make all things according to the pattern that was shewn to thee in the mount;`) --

- 6 ¶ Or maintenant Christ a obtenu un ministère d'autant plus excellent, qu'il est médiateur d'une meilleure alliance qui est établie sur de meilleures promesses;**

But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises.

and now he hath obtained a more excellent service, how much also of a better covenant is he mediator, which on better promises hath been sanctioned,

- 7** car si cette première alliance avait été irréprochable, il n'eût jamais été cherché de lieu pour une seconde;
 For if that first covenant had been faultless, then no place would have been sought for a second.
 for if that first were faultless, a place would not have been sought for a second.
- 8** car, en censurant, il leur dit: "Voici, des jours viennent, dit le *Seigneur, et je conclurai, pour la maison d'Israël et pour la maison de Juda, une nouvelle alliance,
 For finding fault with them, he said, "Behold, the days come," says the Lord, "That I will make a new covenant with the house of Israel and with the house of Judah;
 For finding fault, He saith to them, `Lo, days come, saith the Lord, and I will complete with the house of Israel, and with the house of Judah, a new covenant,
- 9** non selon l'alliance que j'ai faite avec leurs pères, au jour où je les pris par la main pour les tirer du pays d'Égypte; car ils n'ont pas persévéré dans mon alliance, et moi je les ai délaissés, dit le *Seigneur.
 Not according to the covenant that I made with their fathers, In the day that I took them by the hand to lead them forth out of the land of Egypt; For they didn't continue in my covenant, And I disregarded them," says the Lord.
 not according to the covenant that I made with their fathers, in the day of My taking [them] by their hand, to bring them out of the land of Egypt -- because they did not remain in My covenant, and I did not regard them, saith the Lord, --
- 10** Car c'est ici l'alliance que j'établirai pour la maison d'Israël après ces jours-là, dit le *Seigneur: En mettant mes lois dans leur entendement, je les écrirai aussi sur leurs coeurs, et je leur serai pour Dieu, et ils me seront pour peuple,
 "For this is the covenant that I will make with the house of Israel. After those days," says the Lord; "I will put my laws into their mind, I will also write them on their heart. I will be to them a God, And they will be to me a people.
 because this [is] the covenant that I will make with the house of Israel, after those days, saith the Lord, giving My laws into their mind, and upon their hearts I will write them, and I will be to them for a God, and they shall be to Me for a people;

- 11** et ils n'enseigneront point chacun son concitoyen et chacun son frère, disant: Connais le *Seigneur; car ils me connaîtront tous, depuis le plus petit jusqu'au plus grand d'entre
- They will not teach every man his fellow citizen, Every man his brother, saying, `Know the Lord,` For all will know me, From the least of them to the greatest of them.**
- and they shall not teach each his neighbour, and each his brother, saying, Know thou the Lord, because they shall all know Me from the small one of them unto the great one of them,
- 12** car je serai clément à l'égard de leurs injustices, et je ne me souviendrai plus jamais de leurs péchés ni de leurs iniquités".
- For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more."**
- because I will be merciful to their unrighteousness, and their sins and their lawlessnesses I will remember no more;` --
- 13** En disant: "une nouvelle", il a rendu ancienne la première: or ce qui devient ancien et qui vieillit, est près de disparaître.
- In that he says, "A new covenant," he has made the first old. But that which is becoming old and grows aged is near to vanishing away.**
- in the saying `new,` He hath made the first old, and what doth become obsolete and is old [is] nigh disappearing.
- 1** ¶ La première donc avait aussi des ordonnances pour le culte, et le sanctuaire, un sanctuaire terrestre.
- Now indeed even the first covenant had ordinances of divine service, and an earthly sanctuary.**
- It had, indeed, then (even the first tabernacle) ordinances of service, also a worldly sanctuary,

- 2 Car un tabernacle fut construit, -le premier, qui est appelé saint, dans lequel était le chandelier, et la table, et la proposition des pains;**

For there was a tent prepared, the first, in which were the lampstand, the table, and the show bread; which is called the Holy Place.

for a tabernacle was prepared, the first, in which was both the lamp-stand, and the table, and the bread of the presence -- which is called `Holy;`

- 3 et, après le second voile, un tabernacle qui est appelé saint des saints,**

After the second veil, the tent which is called the Holy of Holies,

and after the second vail a tabernacle that is called `Holy of holies,`

- 4 ayant l'encensoir d'or, et l'arche de l'alliance entièrement couverte d'or tout autour, dans laquelle était la cruche d'or qui renfermait la manne, et la verge d'Aaron qui avait bourgeonné, et les tables de l'alliance;**

having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aaron`s rod that budded, and the tables of the covenant;

having a golden censer, and the ark of the covenant overlaid all round about with gold, in which [is] the golden pot having the manna, and the rod of Aaron that budded, and the tables of the covenant,

- 5 et, au-dessus de l'arche, des chérubins de gloire ombrageant le propitiatoire; sur quoi nous n'avons pas à parler dans ce moment en détail.**

and above it cherubim of glory overshadowing the mercy seat, of which things we can`t now speak in detail.

and over it cherubim of the glory, overshadowing the mercy-seat, concerning which we are not now to speak particularly.

- 6 Or ces choses étant ainsi disposées, les sacrificateurs entrent constamment dans le premier tabernacle, accomplissant le service;**
Now these things having been thus prepared, the priests go in continually into the first tent, accomplishing the services,
And these things having been thus prepared, into the first tabernacle, indeed, at all times the priests do go in, performing the services,
- 7 mais, dans le second, le seul souverain sacrificateur, une fois l'an, non sans du sang qu'il offre pour lui-même et pour les fautes du peuple,**
but into the second the high priest alone, once in the year, not without blood, which he offers for himself, and for the errors of the people.
and into the second, once in the year, only the chief priest, not apart from blood, which he doth offer for himself and the errors of the people,
- 8 ¶ l'Esprit Saint indiquant ceci: le chemin des lieux saint n'a pas encore été manifesté, tandis que le premier tabernacle a encore sa place,**
The Holy Spirit is signifying this, that the way into the Holy Place has not yet been revealed, while the first tent is yet standing;
the Holy Spirit this evidencing that not yet hath been manifested the way of the holy [places], the first tabernacle having yet a standing;
- 9 lequel est une figure pour le temps présent, dans lequel sont offerts des dons et des sacrifices qui ne peuvent pas rendre parfait quant à la conscience celui qui rend le culte,**
which is an illustration of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect;
which [is] a simile in regard to the present time, in which both gifts and sacrifices are offered, which are not able, in regard to conscience, to make perfect him who is serving,

- 10** culte qui consiste seulement en viandes, en breuvages, en diverses ablutions, ordonnances charnelles imposées jusqu'au temps du redressement.
 being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation.
 only in victuals, and drinks, and different baptisms, and fleshly ordinances -- till the time of reformation imposed upon [them].
- 11** Mais Christ étant venu, souverain sacrificateur des biens à venir, par le tabernacle plus grand et plus parfait qui n'est pas fait de main, c'est-à-dire qui n'est pas de cette création,
 But Christ having come as a high priest of the coming good things, through the greater and more perfect tent, not made with hands, that is to say, not of this creation,
 And Christ being come, chief priest of the coming good things, through the greater and more perfect tabernacle not made with hands -- that is, not of this creation --
- 12** et non avec le sang de boucs et de veaux, mais avec son propre sang, est entré une fois pour toutes dans les lieux saints, ayant obtenu une rédemption éternelle.
 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption.
 neither through blood of goats and calves, but through his own blood, did enter in once into the holy places, age-during redemption having obtained;
- 13** Car si le sang de boucs et de taureaux, -et la cendre d'une génisse avec laquelle on fait aspersion sur ceux qui sont souillés, -sanctifie pour la pureté de la chair,
 For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh:
 for if the blood of bulls, and goats, and ashes of an heifer, sprinkling those defiled, doth sanctify to the purifying of the flesh,

- 14** combien plus le sang du Christ, qui, par l'Esprit éternel, s'est offert lui-même à Dieu sans tache, purifiera-t-il votre conscience des oeuvres mortes, pour que vous serviez le Dieu vivant!

how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living

how much more shall the blood of the Christ (who through the age-during Spirit did offer himself unblemished to God) purify your conscience from dead works to serve the living God?

- 15** ¶ Et c'est pourquoi il est médiateur d'une nouvelle alliance, en sorte que, la mort étant intervenue pour la rançon des transgressions qui étaient sous la première alliance, ceux qui sont appelés reçoivent l'héritage éternel qui a été promis.

For this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, those who have been called may receive the promise of the eternal inheritance.

And because of this, of a new covenant he is mediator, that, death having come, for redemption of the transgressions under the first covenant, those called may receive the promise of the age-during inheritance,

- 16** (Car là où il y a un testament, il est nécessaire que la mort du testateur intervienne; For where a last will and testament is, there must of necessity be the death of him who made it.

for where a covenant [is], the death of the covenant-victim to come in is necessary,

- 17** car un testament est valide lorsque la mort est intervenue, puisqu'il n'a pas de force tant que le testateur vit.)

For a will is in force where there has been death, for it is never in force while he who made it lives.

for a covenant over dead victims [is] steadfast, since it is no force at all when the covenant-victim liveth,

- 18 De là vient qu'aussi la première alliance n'a pas été inaugurée sans du sang.
Therefore even the first covenant has not been dedicated without blood.
whence not even the first apart from blood hath been initiated,**
- 19 Car chaque commandement, pour ce qui concerne la loi, ayant été proclamé par Moïse à tout le peuple, il prit le sang des veaux et des boucs, avec de l'eau et de la laine écarlate et de l'hysope, et en fit aspersion sur le livre lui-même et sur tout le peuple,
For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,
for every command having been spoken, according to law, by Moses, to all the people, having taken the blood of the calves and goats, with water, and scarlet wool, and hyssop, he both the book itself and all the people did sprinkle,**
- 20 en disant: "C'est ici le sang de l'alliance que Dieu vous a ordonnée".
saying, "This is the blood of the covenant which God commanded toward you."
saying, `This [is] the blood of the covenant that God enjoined unto you,`**
- 21 Et, de la même manière, il fit aspersion du sang sur le tabernacle aussi et sur tous les ustensiles du service.
Moreover he sprinkled the tent and all the vessels of the ministry in like manner with the blood.
and both the tabernacle and all the vessels of the service with blood in like manner he did sprinkle,**

22 Et presque toutes choses sont purifiées par du sang, selon la loi; et sans effusion de sang il n'y a pas de rémission.

According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission.

and with blood almost all things are purified according to the law, and apart from blood-shedding forgiveness doth not come.

23 ¶ Il était donc nécessaire que les images des choses qui sont dans les cieux fussent purifiées par de telles choses, mais que les choses célestes elles-mêmes le fussent par de meilleurs sacrifices que ceux-là.

It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

[It is] necessary, therefore, the pattern indeed of the things in the heavens to be purified with these, and the heavenly things themselves with better sacrifices than these;

24 Car le Christ n'est pas entré dans des lieux saints faits de main, copies des vrais, mais dans le ciel même, afin de paraître maintenant pour nous devant la face de Dieu,

For Christ entered not into a holy place made with hands, similar in pattern to the true, but into heaven itself, now to appear before the face of God for us;

for not into holy places made with hands did the Christ enter -- figures of the true -- but into the heaven itself, now to be manifested in the presence of God for us;

25 -ni, non plus, afin de s'offrir lui-même plusieurs fois, ainsi que le souverain sacrificateur entre dans les lieux saints chaque année avec un sang autre que le sien

nor yet that he should offer himself often, as the high priest enters into the holy place year by year with blood not his own,

nor that he may many times offer himself, even as the chief priest doth enter into the holy places every year with blood of others;

26 (puisque dans ce cas il aurait fallu qu'il souffrît plusieurs fois depuis la fondation du monde); mais maintenant, en la consommation des siècles, il a été manifesté une fois pour l'abolition du péché par son sacrifice.

or else he must have suffered often since the foundation of the world. But now once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself.

since it had behoved him many times to suffer from the foundation of the world, but now once, at the full end of the ages, for putting away of sin through his sacrifice, he hath been manifested;

27 Et comme il est réservé aux hommes de mourir une fois, -et après cela le jugement, Inasmuch as it is appointed for men to die once, and after this, judgment, and as it is laid up to men once to die, and after this -- judgment,

28 ainsi le Christ aussi, ayant été offert une fois pour porter les péchés de plusieurs, apparaîtra une seconde fois, sans péché, à salut à ceux qui l'attendent.

so Christ also, having been once offered to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

so also the Christ, once having been offered to bear the sins of many, a second time, apart from a sin-offering, shall appear, to those waiting for him -- to salvation!

1 ¶ Car la loi, ayant l'ombre des biens à venir, non l'image même des choses, ne peut jamais, par les mêmes sacrifices que l'on offre continuellement chaque année, rendre parfaits ceux qui s'approchent.

For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near.

For the law having a shadow of the coming good things -- not the very image of the matters, every year, by the same sacrifices that they offer continually, is never able to make perfect those coming near,

2 Autrement n'eussent-ils pas cessé d'être offerts, puisque ceux qui rendent le culte, étant une fois purifiés, n'auraient plus eu aucune conscience de péchés?

Or else wouldn't they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness of sins?

since, would they not have ceased to be offered, because of those serving having no more conscience of sins, having once been purified?

3 Mais il y a dans ces sacrifices, chaque année, un acte remémoratif de péchés.

But in those sacrifices there is a memory made of sins year by year.

but in those [sacrifices] is a remembrance of sins every year,

4 Car il est impossible que le sang de taureaux et de boucs ôte les péchés.

For it is impossible that the blood of bulls and goats should take away sins.

for it is impossible for blood of bulls and goats to take away sins.

5 C'est pourquoi, en entrant dans le monde, il dit: "Tu n'as pas voulu de sacrifice ni d'offrande, mais tu m'as formé un corps.

Therefore when he comes into the world, he says, "Sacrifice and offering you didn't desire, But a body did you prepare for me;

Wherefore, coming into the world, he saith, `Sacrifice and offering Thou didst not will, and a body Thou didst prepare for me,

6 Tu n'as pas pris plaisir aux holocaustes ni aux sacrifices pour le péché;

In whole burnt offerings and sacrifices for sin you had no pleasure.

in burnt-offerings, and concerning sin-offerings, Thou didst not delight,

- 7 ¶ alors j'ai dit: Voici, je viens, -il est écrit de moi dans le rouleau du livre-pour faire, ô Dieu, ta volonté".
 Then I said, `Behold, I have come (In the scroll of the book it is written of me) To do your will, God.`"
 then I said, Lo, I come, (in a volume of the book it hath been written concerning me,) to do, O God, Thy will;`
- 8 Ayant dit plus haut: "Tu n'as pas voulu de sacrifices, ni d'offrandes, ni d'holocaustes, ni de sacrifices pour le péché, et tu n'y as pas pris plaisir" -lesquels sont offerts selon la loi,
 Saying above, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law),
 saying above -- `Sacrifice, and offering, and burnt-offerings, and concerning sin-offering Thou didst not will, nor delight in,` -- which according to the law are offered --
- 9 -alors il dit: "Voici, je viens pour faire ta volonté". Il ôte le premier afin d'établir le second.
 then has he said, "Behold, I have come to do your will." He takes away the first, that he may establish the second,
 then he said, `Lo, I come to do, O God, Thy will;` he doth take away the first that the second he may establish;
- 10 C'est par cette volonté que nous avons été sanctifiés, par l'offrande du corps de Jésus Christ faite une fois pour toutes.
 by which will we have been sanctified through the offering of the body of Jesus Christ once for all.
 in the which will we are having been sanctified through the offering of the body of Jesus Christ once,

- 11 -Et tout sacrificateur se tient debout chaque jour, faisant le service et offrant souvent les mêmes sacrifices qui ne peuvent jamais ôter les péchés;**
Every priest indeed stands day by day ministering and often offering the same sacrifices, which can never take away sins,
and every priest, indeed, hath stood daily serving, and the same sacrifices many times offering, that are never able to take away sins.
- 12 mais celui-ci, ayant offert un seul sacrifice pour les péchés, s'est assis à perpétuité à la droite de Dieu,**
but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;
And He, for sin one sacrifice having offered -- to the end, did sit down on the right hand of God, --
- 13 attendant désormais "jusqu'à ce que ses ennemis soient mis pour marchepied de ses pieds".**
henceforth expecting until his enemies to be made the footstool of his feet.
as to the rest, expecting till He may place his enemies [as] his footstool,
- 14 Car, par une seul offrande, il a rendu parfaits à perpétuité ceux qui sont sanctifiés.**
For by one offering he has perfected forever those who are sanctified.
for by one offering he hath perfected to the end those sanctified;
- 15 Et l'Esprit Saint aussi nous en rend témoignage; car, après avoir dit:**
The Holy Spirit also testifies to us, for after he has said,
and testify to us also doth the Holy Spirit, for after that He hath said before,

- 16 **"C'est ici l'alliance que j'établirai pour eux après ces jours-là, dit le *Seigneur: En mettant mes lois dans leurs coeurs, je les écrirai aussi sur leurs entendements", il dit:**
"This is the covenant that I will make with them: `After those days,` says the Lord, `I will put my laws on their heart, I will also write them on their mind;`" then,
`This [is] the covenant that I will make with them after those days, saith the Lord, giving My laws on their hearts, and upon their minds I will write them,`
- 17 **"Et je ne me souviendrai plus jamais de leurs péchés ni de leurs iniquités".**
"I will remember their sins and their iniquities no more."
and `their sins and their lawlessness I will remember no more;`
- 18 **Or, là où il y a rémission de ces choses, il n'y a plus d'offrande pour le péché.**
Now where remission of these is, there is no more offering for sin.
and where forgiveness of these [is], there is no more offering for sin.
- 19 ¶ **Ayant donc, frères, une pleine liberté pour entrer dans les lieux saints par le sang de Jésus,**
Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus,
Having, therefore, brethren, boldness for the entrance into the holy places, in the blood of Jesus,
- 20 **par le chemin nouveau et vivant qu'il nous a consacré à travers le voile, c'est-à-dire sa chair,**
by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh;
which way he did initiate for us -- new and living, through the vail, that is, his flesh --

- 21 et ayant un grand sacrificateur établi sur la maison de Dieu,
and having a great priest over the house of God;
and a high priest over the house of God,**
- 22 approchons-nous avec un coeur vrai, en pleine assurance de foi, ayant les coeurs par aspersion purifiés d'une mauvaise conscience et le corps lavé d'eau pure.
let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water,
may we draw near with a true heart, in full assurance of faith, having the hearts sprinkled from an evil conscience, and having the body bathed with pure water;**
- 23 Retenons la confession de notre espérance sans chanceler, car celui qui a promis est fidèle;
let us hold fast the confession of our hope unyieldingly. For he who promised is faithful.
may we hold fast the unwavering profession of the hope, (for faithful [is] He who did promise),**
- 24 et prenons garde l'un à l'autre pour nous exciter à l'amour et aux bonnes oeuvres,
Let us consider how to provoke one another to love and good works,
and may we consider one another to provoke to love and to good works,**
- 25 pas le rassemblement de nous-mêmes, comme quelques-uns ont l'habitude de faire, mais nous exhortant l'un l'autre, et cela d'autant plus que vous voyez le jour approcher.
not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching.
not forsaking the assembling of ourselves together, as a custom of certain [is], but exhorting, and so much the more as ye see the day coming nigh.**

- 26 Car si nous péchons volontairement après avoir reçu la connaissance de la vérité, il ne reste plus de sacrifice pour les péchés,**
For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins,
For we -- willfully sinning after the receiving the full knowledge of the truth -- no more for sins doth there remain a sacrifice,
- 27 mais une certaine attente terrible de jugement et l'ardeur d'un feu qui va dévorer les adversaires.**
but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries.
but a certain fearful looking for of judgment, and fiery zeal, about to devour the opposers;
- 28 Si quelqu'un a méprisé la loi de Moïse, il meurt sans miséricorde sur la déposition de deux ou de trois témoins:**
A man who has set at nothing Moses` law dies without compassion on the word of two or three witnesses.
any one who did set at nought a law of Moses, apart from mercies, by two or three witnesses, doth die,
- 29 d'une punition combien plus sévère pensez-vous que sera jugé digne celui qui a foulé aux pieds le Fils de Dieu, et qui a estimé profane le sang de l'alliance par lequel il avait été sanctifié, et qui a outragé l'Esprit de grâce?**
How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace?
of how much sorer punishment shall he be counted worthy who the Son of God did trample on, and the blood of the covenant did count a common thing, in which he was sanctified, and to the Spirit of the grace did despise?

- 30** Car nous connaissons celui qui a dit: "A moi la vengeance; moi je rendrai, dit le *Seigneur"; et encore: "Le *Seigneur jugera son peuple".
 For we know him who said, "Vengeance belongs to me," says the Lord, "I will repay."
 Again, "The Lord will judge his people."
 for we have known Him who is saying, `Vengeance [is] Mine, I will recompense, saith the Lord;` and again, `The Lord shall judge His people;` --
- 31** C'est une choses terrible que de tomber entre les mains du Dieu vivant!
 It is a fearful thing to fall into the hands of the living God.
 fearful [is] the falling into the hands of a living God.
- 32** Mais rappelez dans votre mémoire les jours précédents, dans lesquels, ayant été éclairés, vous avez enduré un grand combat de souffrances,
 But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings;
 And call to your remembrance the former days, in which, having been enlightened, ye did endure much conflict of sufferings,
- 33** soit en ce que vous avez été offerts en spectacle par des opprobres et des afflictions, soit en ce que vous vous êtes associés à ceux qui ont été ainsi traités.
 partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so.
 partly both with reproaches and tribulations being made spectacles, and partly having become partners of those so living,

34 Car vous avez montré de la sympathie pour les prisonniers et vous avez accepté avec joie l'enlèvement de vos biens, sachant que vous avez pour vous-mêmes des biens meilleurs et permanents.

For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.

for also with my bonds ye sympathised, and the robbery of your goods with joy ye did receive, knowing that ye have in yourselves a better substance in the heavens, and an enduring one.

35 Ne rejetez donc pas loin votre confiance qui a une grande récompense.

Therefore don't throw away your boldness, which has a great reward.

Ye may not cast away, then, your boldness, which hath great recompense of reward,

36 Car vous avez besoin de patience, afin que, ayant fait la volonté de Dieu, vous receviez les choses promises.

For you need patience, so that, having done the will of God, you may receive the promise.

for of patience ye have need, that the will of God having done, ye may receive the promise,

37 Car encore très-peu de temps, "et celui qui vient viendra, et il ne tardera pas.

"For yet a very little while, He who comes will come, and will not wait.

for yet a very very little, He who is coming will come, and will not tarry;

38 Or le juste vivra de foi; et: Si quelqu'un se retire, mon âme ne prend pas plaisir en lui".

But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him."

and `the righteous by faith shall live,` and `if he may draw back, My soul hath no pleasure in him,`

39 Mais pour nous, nous ne sommes pas de ceux qui se retirent pour la perdition, mais de ceux qui croient pour la conservation de l'âme.

But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

and we are not of those drawing back to destruction, but of those believing to a preserving of soul.

1 ¶ Or la foi est l'assurance des choses qu'on espère, et la conviction de celles qu'on ne voit pas.

Now faith is assurance of things hoped for, proof of things not seen.

And faith is of things hoped for a confidence, of matters not seen a conviction,

2 Car c'est par elle que les anciens ont reçu témoignage.

For by this, the elders obtained testimony.

for in this were the elders testified of;

3 Par la foi, nous comprenons que les mondes ont été formés par la parole de Dieu, de sorte que ce qui se voit n'a pas été fait de choses qui paraissent.

By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible.

by faith we understand the ages to have been prepared by a saying of God, in regard to the things seen not having come out of things appearing;

- 4 ¶ Par la foi, Abel offrit à Dieu un plus excellent sacrifice que Caïn, et par ce sacrifice il a reçu le témoignage d'être juste, Dieu rendant témoignage à ses dons; et par lui, étant mort, il parle encore.**

By faith, Abel offered to God a more excellent sacrifice than Cain, through which he had testimony given to him that he was righteous, God bearing witness with respect to his gifts; and through it he, being dead, still speaks.

by faith a better sacrifice did Abel offer to God than Cain, through which he was testified to be righteous, God testifying of his gifts, and through it, he being dead, doth yet speak.

- 5 Par la foi, Énoch fut enlevé pour qu'il ne vît pas la mort; et il ne fut pas trouvé, parce que Dieu l'avait enlevé; car, avant son enlèvement, il a reçu le témoignage d'avoir plu à Dieu.**

By faith, Enoch was translated, so that he should not see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to God.

By faith Enoch was translated -- not to see death, and was not found, because God did translate him; for before his translation he had been testified to -- that he had pleased God well,

- 6 Or, sans la foi il est impossible de lui plaire; car il faut que celui qui s'approche de Dieu croie que Dieu est, et qu'il est le rémunérateur de ceux qui le recherchent.**

Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him.

and apart from faith it is impossible to please well, for it behoveth him who is coming to God to believe that He is, and to those seeking Him He becometh a rewarder.

- 7 Par la foi, Noé, étant averti divinement des choses qui ne se voyaient pas encore, craignit et bâtit une arche pour la conservation de sa maison; et par cette arche il condamna le monde et devint héritier de la justice qui est selon la foi.**
By faith, Noah, being warned about things not yet seen, moved with godly fear, prepared an ark for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.
By faith Noah, having been divinely warned concerning the things not yet seen, having feared, did prepare an ark to the salvation of his house, through which he did condemn the world, and of the righteousness according to faith he became heir.
- 8 Par la foi, Abraham, étant appelé, obéit pour s'en aller au lieu qu'il devait recevoir pour héritage; et il s'en alla, ne sachant où il allait.**
By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went.
By faith Abraham, being called, did obey, to go forth to the place that he was about to receive for an inheritance, and he went forth, not knowing whither he doth go;
- 9 Par la foi, il demeura dans la terre de la promesse comme dans une terre étrangère, demeurant sous des tentes avec Isaac et Jacob, les cohéritiers de la même promesse;**
By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.
by faith he did sojourn in the land of the promise as a strange country, in tabernacles having dwelt with Isaac and Jacob, fellow-heirs of the same promise,
- 10 car il attendait la cité qui a les fondements, de laquelle Dieu est l'architecte et le**
For he looked for the city which has the foundations, whose builder and maker is God.
for he was looking for the city having the foundations, whose artificer and constructor [is] God.

11 Par la foi, Sara elle-même aussi reçut la force de fonder une postérité, et cela, étant hors d'âge, puisqu'elle estima fidèle celui qui avait promis;

By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised.

By faith also Sarah herself did receive power to conceive seed, and she bare after the time of life, seeing she did judge Him faithful who did promise;

12 c'est pourquoi aussi d'un seul, et d'un homme déjà amorti, sont nés des gens qui sont comme les étoile du ciel en nombre et comme le sable qui est sur le rivage de la mer, lequel ne peut se compter.

Therefore they were fathered by one, and him as good as dead, as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore.

wherefore, also from one were begotten -- and that of one who had become dead -- as the stars of the heaven in multitude, and as sand that [is] by the sea-shore -- the innumerable.

13 Tous ceux-ci sont morts dans la foi, n'ayant pas reçu les choses promises, mais les ayant vues de loin et saluées, ayant confessé qu'ils étaient étrangers et forains sur la terre.

These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the earth.

In faith died all these, not having received the promises, but from afar having seen them, and having been persuaded, and having saluted [them], and having confessed that strangers and sojourners they are upon the earth,

14 Car ceux qui disent de telles choses montrent clairement qu'ils recherchent une patrie; For those who say such things make it clear that they are seeking after a country of their own.

for those saying such things make manifest that they seek a country;

- 15** et en effet, s'ils se fussent souvenus de celle d'où ils étaient sortis, ils auraient eu du temps pour y retourner;
If indeed they had been thinking of that country from which they went out, they would have had enough time to return.
and if, indeed, they had been mindful of that from which they came forth, they might have had an opportunity to return,
- 16** mais maintenant ils en désirent une meilleure, c'est-à-dire une céleste; c'est pourquoi Dieu n'a point honte d'eux, savoir d'être appelé leur Dieu, car il leur a préparé une cité.
But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them.
but now they long for a better, that is, an heavenly, wherefore God is not ashamed of them, to be called their God, for He did prepare for them a city.
- 17** Par la foi, Abraham, étant éprouvé, a offert Isaac; et celui qui avait reçu les promesses offrit son fils unique,
By faith, Abraham, being tested, offered up Isaac. Yes, he who had gladly received the promises was offering up his one and only son;
By faith Abraham hath offered up Isaac, being tried, and the only begotten he did offer up who did receive the promises,
- 18** à l'égard duquel il avait été dit: "En Isaac te sera appelée une semence",
even he to whom it was said, "In Isaac will your seed be called;"
of whom it was said -- `In Isaac shall a seed be called to thee;`

19 ayant estimé que Dieu pouvait le ressusciter même d'entre les morts, d'où aussi, en figure, il le reçut.

accounting that God is able to raise up, even from the dead. Figuratively speaking, he also did receive him back from the dead.

reckoning that even out of the dead God is able to raise up, whence also in a figure he did receive [him].

20 Par la foi, Isaac bénit Jacob et Ésaü à l'égard des choses à venir.

By faith, Isaac blessed Jacob and Esau, even concerning things to come.

By faith, concerning coming things, Isaac did bless Jacob and Esau;

21 Par la foi, Jacob mourant bénit chacun des fils de Joseph, et adora appuyé sur le bout de son bâton.

By faith, Jacob, when he was dying, blessed each of the sons of Joseph, and worshipped, leaning on the top of his staff.

by faith Jacob dying -- each of the sons of Joseph did bless, and did bow down upon the top of his staff;

22 Par la foi, Joseph, en terminant sa vie, fit mention de la sortie des fils d'Israël et donna un ordre touchant ses os.

By faith, Joseph, when his end was near, made mention of the departure of the children of Israel; and gave instructions concerning his bones.

by faith, Joseph dying, concerning the outgoing of the sons of Israel did make mention, and concerning his bones did give command.

- 23 Par la foi, Moïse, étant né, fut caché trois mois par ses parents, parce qu'ils virent que l'enfant était beau, et ils ne craignirent pas l'ordonnance du roi.**
By faith, Moses, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king`s commandment.
By faith Moses, having been born, was hid three months by his parents, because they saw the child comely, and were not afraid of the decree of the king;
- 24 Par la foi, Moïse, étant devenu grand, refusa d'être appelé fils de la fille du Pharaon,**
By faith, Moses, when he had grown up, refused to be called the son of Pharaoh`s
by faith Moses, having become great, did refuse to be called a son of the daughter of Pharaoh,
- 25 choisissant plutôt d'être dans l'affliction avec le peuple de Dieu, que de jouir pour un temps des délices du péché,**
choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a time;
having chosen rather to be afflicted with the people of God, than to have sin`s pleasure for a season,
- 26 estimant l'opprobre du Christ un plus grand trésor que les richesses de l'Égypte; car il regardait à la rémunération.**
accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked to the reward.
greater wealth having reckoned the reproach of the Christ than the treasures in Egypt, for he did look to the recompense of reward;

- 27 Par la foi, il quitta l'Égypte, ne craignant pas la colère du roi, car il tint ferme, comme voyant celui qui est invisible.**
By faith, he left Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.
by faith he left Egypt behind, not having been afraid of the wrath of the king, for, as seeing the Invisible One -- he endured;
- 28 Par la foi, il a fait la pâque et l'aspersion du sang, afin que le destructeur des premiers-nés ne les touchât pas.**
By faith, he kept the Passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them.
by faith he kept the passover, and the sprinkling of the blood, that He who is destroying the first-born might not touch them.
- 29 Par la foi, ils traversèrent la mer Rouge comme une terre sèche, ce que les Égyptiens ayant essayé, ils furent engloutis.**
By faith, they passed through the Red sea as by dry land. When the Egyptians tried to do so, they were swallowed up.
By faith they did pass through the Red Sea as through dry land, which the Egyptians having received a trial of, were swallowed up;
- 30 Par la foi, les murs de Jéricho tombèrent, après qu'on en eut fait le tour sept jours durant.**
By faith, the walls of Jericho fell down, after they had been encircled for seven days.
by faith the walls of Jericho did fall, having been surrounded for seven days;

31 Par la foi, Rahab, la prostituée, ne périt pas avec ceux qui n'ont pas cru, ayant reçu les espions en paix.

By faith, Rahab, the prostitute, didn't perish with those who were disobedient, having received the spies in peace.

by faith Rahab the harlot did not perish with those who disbelieved, having received the spies with peace.

32 ¶ Et que dirai-je davantage? Car le temps me manquera si je discours de Gédéon, de Barac et de Samson et de Jephté, de David et de Samuel et des prophètes,

What will I more say? For the time will fail me if I tell of Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets;

And what shall I yet say? for the time will fail me recounting about Gideon, Barak also, and Samson, and Jephthah, David also, and Samuel, and the prophets,

33 par la foi subjuguèrent des royaumes, accomplirent la justice, obtinrent les choses promises, fermèrent la gueule des lions,

who, through faith, subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,

who through faith did subdue kingdoms, wrought righteousness, obtained promises, stopped mouths of lions,

34 éteignirent la force du feu, échappèrent au tranchant de l'épée, de faibles qu'ils étaient furent rendus vigoureux, devinrent forts dans la bataille, firent ployer les armées des étrangers.

quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and turned to flight armies of aliens.

quenched the power of fire, escaped the mouth of the sword, were made powerful out of infirmities, became strong in battle, caused to give way camps of the aliens.

- 35 Les femmes reçurent leurs morts par la résurrection; et d'autres furent torturés, n'acceptant pas la délivrance, afin d'obtenir une meilleure résurrection;**
Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection.
Women received by a rising again their dead, and others were tortured, not accepting the redemption, that a better rising again they might receive,
- 36 et d'autres furent éprouvés par des moqueries et par des coups, et encore par des liens et par la prison;**
Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment. and others of mockings and scourgings did receive trial, and yet of bonds and imprisonment;
- 37 ils furent lapidés, sciés, tentés; ils moururent égorgés par l'épée; ils errèrent ça et là, vêtus de peaux de brebis, de peaux de chèvres, dans le besoin, affligés, maltraités,**
They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheepskins, in goatskins; being destitute, afflicted, ill-treated they were stoned, they were sawn asunder, they were tried; in the killing of the sword they died; they went about in sheepskins, in goatskins -- being destitute, afflicted, injuriously treated,
- 38 (desquels le monde n'était pas digne), errant dans les déserts et les montagnes, et les cavernes et les trous de la terre.**
(of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth.
of whom the world was not worthy; in deserts wandering, and [in] mountains, and [in] caves, and [in] the holes of the earth;

- 39 Et tous ceux-ci, ayant reçu témoignage par la foi, n'ont pas reçu ce qui avait été promis, These all, having had testimony given to them through their faith, didn't receive the promise, and these all, having been testified to through the faith, did not receive the promise,**
- 40 Dieu ayant eu en vue quelque chose de meilleur pour nous, afin qu'ils ne parvinssent pas à la perfection sans nous. God having provided some better thing concerning us, so that apart from us they should not be made perfect. God for us something better having provided, that apart from us they might not be made perfect.**
- 1 ¶ C'est pourquoi, nous aussi, ayant une si grande nuée de témoins qui nous entoure, rejetant tout fardeau et le péché qui nous enveloppe si aisément, courons avec patience la course qui est devant nous, Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with patience the race that is set before us, Therefore, we also having so great a cloud of witnesses set around us, every weight having put off, and the closely besetting sin, through endurance may we run the contest that is set before us,**
- 2 fixant les yeux sur Jésus, le chef et le consommateur de la foi, lequel, à cause de la joie qui était devant lui, a enduré la croix, ayant méprisé la honte, et est assis à la droite du trône de Dieu. looking to Jesus, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising shame, and has sat down at the right hand of the throne of God. looking to the author and perfecter of faith -- Jesus, who, over-against the joy set before him -- did endure a cross, shame having despised, on the right hand also of the throne of God did sit down;**

- 3 Car considérez celui qui a enduré une telle contradiction de la part des pécheurs contre lui-même, afin que vous ne soyez pas las, étant découragés dans vos âmes.**
For consider him who has endured such contradiction of sinners against himself, that you don` t grow weary, fainting in your souls.
for consider again him who endured such gainsaying from the sinners to himself, that ye may not be wearied in your souls -- being faint.
- 4 ¶ Vous n'avez pas encore résisté jusqu'au sang en combattant contre le péché,**
You have not yet resisted to blood, striving against sin;
Not yet unto blood did ye resist -- with the sin striving;
- 5 vous avez oublié l'exhortation qui s'adresse à vous comme à des fils "Mon fils, ne méprise pas la discipline du *Seigneur, et ne perds pas courage quand tu es repris par lui;**
and you have forgotten the exhortation which reasons with you as with sons, "My son, don` t take lightly the chastening of the Lord, Nor faint when you are reproved by him;
and ye have forgotten the exhortation that doth speak fully with you as with sons, `My son, be not despising chastening of the Lord, nor be faint, being reproved by Him,
- 6 car celui que le *Seigneur aime, il le discipline, et il fouette tout fils qu'il agrée".**
For whom the Lord loves, he chastens, And scourges every son whom he receives."
for whom the Lord doth love He doth chasten, and He scourgeth every son whom He receiveth;`
- 7 Vous endurez des peines comme discipline: Dieu agit envers vous comme envers des fils, car qui est le fils que le père ne discipline pas?**
It is for discipline that you endure. God deals with you as with sons, for what son is there whom his father doesn` t discipline?
if chastening ye endure, as to sons God beareth Himself to you, for who is a son whom a father doth not chasten?

8 Mais si vous êtes sans la discipline à laquelle tous participent, alors vous êtes des bâtards et non pas des fils.

But if you are without discipline, whereof all have been made partakers, then are you illegitimate, and not sons.

and if ye are apart from chastening, of which all have become partakers, then bastards are ye, and not sons.

9 De plus, nous avons eu les pères de notre chair pour nous discipliner, et nous les avons respectés; ne serons-nous pas beaucoup plutôt soumis au Père des esprits, et nous vivrons?

Furthermore, we had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live?

Then, indeed, fathers of our flesh we have had, chastising [us], and we were reverencing [them]; shall we not much rather be subject to the Father of the spirits, and live?

10 Car ceux-là disciplinaient pendant peu de jours, selon qu'ils le trouvaient bon; mais celui-ci nous discipline pour notre profit, afin que nous participions à sa sainteté.

For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness.

for they, indeed, for a few days, according to what seemed good to them, were chastening, but He for profit, to be partakers of His separation;

11 Or aucune discipline, pour le présent, ne semble être un sujet de joie, mais de tristesse; mais plus tard, elle rend le fruit paisible de la justice à ceux qui sont exercés par elle.

All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby.

and all chastening for the present, indeed, doth not seem to be of joy, but of sorrow, yet afterward the peaceable fruit of righteousness to those exercised through it -- it doth yield.

- 12 C'est pourquoi, redressez les mains lassées et les genoux défaillants,
Therefore, lift up the hands that hang down and the feeble knees,
Wherefore, the hanging-down hands and the loosened knees set ye up;**
- 13 et faites des sentiers droits à vos pieds, afin que ce qui est boiteux ne se dévoie pas,
mais plutôt se guérisse.
and make straight paths for your feet, that that which is lame may not be dislocated, but
rather be healed.
and straight paths make for your feet, that that which is lame may not be turned aside, but
rather be healed;**
- 14 Poursuivez la paix avec tous, et la sainteté, sans laquelle nul ne verra le Seigneur,
Follow after peace with all men, and the sanctification without which no man will see the
Lord,
peace pursue with all, and the separation, apart from which no one shall see the Lord,**
- 15 veillant de peur que quelqu'un ne manque de la grâce de Dieu; de peur que quelque
racine d'amertume, bourgeonnant en haut, ne vous trouble, et que par elle plusieurs ne
soient souillés;
looking carefully lest there be any man who falls short of the grace of God; lest any root of
bitterness springing up trouble you, and thereby the many be defiled;
looking diligently over lest any one be failing of the grace of God, lest any root of
bitterness springing up may give trouble, and through this many may be defiled;**

- 16** de peur qu'il n'y ait quelque fornicateur, ou profane comme Ésaü, qui pour un seul mets vendit son droit de premier-né;
lest there be any sexually immoral person, or profane person, as Esau, who sold his birthright for one meal.
lest any one be a fornicator, or a profane person, as Esau, who in exchange for one morsel of food did sell his birthright,
- 17** car vous savez que, aussi, plus tard, désirant hériter de la bénédiction, il fut rejeté, (car il ne trouva pas lieu à la repentance), quoiqu'il l'eût recherchée avec larmes.
For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears.
for ye know that also afterwards, wishing to inherit the blessing, he was disapproved of, for a place of reformation he found not, though with tears having sought it.
- 18** ¶ Car vous n'êtes pas venus à la montagne qui peut être touchée, ni au feu brûlant, ni à l'obscurité, ni aux ténèbres, ni à la tempête,
For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, tempest,
For ye came not near to the mount touched and scorched with fire, and to blackness, and darkness, and tempest,
- 19** ni au son de la trompette, ni à la voix de paroles, voix telle que ceux qui l'entendaient prièrent que la parole ne leur fût plus adressée;
the sound of a trumpet, and the voice of words; which those who heard it begged that not one more word should be spoken to them,
and a sound of a trumpet, and a voice of sayings, which those having heard did entreat that a word might not be added to them,

- 20** (car ils ne pouvaient supporter ce qui était enjoint: "Si même une bête touche la montagne, elle sera lapidée;
for they could not stand that which was enjoined, "If even a animal touch the mountain, it will be stoned;"
for they were not bearing that which is commanded, `And if a beast may touch the mountain, it shall be stoned, or with an arrow shot through,`
- 21** et Moïse, si terrible était ce qui paraissait, dit: Je suis épouvanté et tout tremblant;) and so fearful was the appearance, that Moses said, "I am terrified and trembling."
and, (so terrible was the sight,) Moses said, `I am fearful exceedingly, and trembling.`
- 22** mais vous êtes venus à la montagne de Sion; et à la cité du Dieu vivant, la Jérusalem céleste; et à des myriades d'anges, l'assemblée universelle;
But you have come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels,
But, ye came to Mount Zion, and to a city of the living God, to the heavenly Jerusalem, and to myriads of messengers,
- 23** à l'assemblée des premiers-nés écrits dans les cieux; et à Dieu, juge de tous; et aux esprits des justes consommés;
to the general assembly and assembly of the firstborn who are enrolled in heaven, to God, the Judge of all, to the spirits of just men made perfect,
to the company and assembly of the first-born in heaven enrolled, and to God the judge of all, and to spirits of righteous men made perfect,

24 et à Jésus, médiateur d'une nouvelle alliance; et au sang d'aspersion qui parle mieux qu'Abel.

to Jesus, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Abel.

and to a mediator of a new covenant -- Jesus, and to blood of sprinkling, speaking better things than that of Abel!

25 Prenez garde que vous ne refusiez pas celui qui parle: car si ceux-là n'ont pas échappé qui refusèrent celui qui parlait en oracles sur la terre, combien moins échapperons -nous, si nous nous détournons de celui qui parle ainsi des cieux,

See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the Earth, how much more will we not escape who turn away from him who warns from heaven,

See, may ye not refuse him who is speaking, for if those did not escape who refused him who upon earth was divinely speaking -- much less we who do turn away from him who [speaketh] from heaven,

26 duquel la voix ébranla alors la terre; mais maintenant il a promis, disant: "Encore une fois je secouerai non seulement la terre, mais aussi le ciel".

whose voice shook the earth, then, but now he has promised, saying, "Yet once more will I shake not only the earth, but also the heavens."

whose voice the earth shook then, and now hath he promised, saying, `Yet once -- I shake not only the earth, but also the heaven;`

27 Or ce "Encore une fois" indique le changement des choses muables, comme ayant été faites, afin que celles qui sont immuables demeurent.

This phrase, "Yet once more," signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain.

and this -- `Yet once` -- doth make evident the removal of the things shaken, as of things having been made, that the things not shaken may remain;

- 28 C'est pourquoi, recevant un royaume inébranlable, retenons la grâce par laquelle nous servions Dieu d'une manière qui lui soit agréable, avec révérence et avec crainte.**
Therefore, receiving a kingdom that can't be shaken, let us have grace, whereby we may offer service well pleasing to God, with reverence and awe,
wherefore, a kingdom that cannot be shaken receiving, may we have grace, through which we may serve God well-pleasingly, with reverence and religious fear;
- 29 Car aussi notre Dieu est un feu consumant.**
for our God is a consuming fire.
for also our God [is] a consuming fire.
- 1 ¶ Que l'amour fraternel demeure.**
Let brotherly love continue.
Let brotherly love remain;
- 2 N'oubliez pas l'hospitalité; car par elle quelques-uns, à leur insu, ont logé des anges.**
Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it.
of the hospitality be not forgetful, for through this unawares certain did entertain messengers;
- 3 Souvenez-vous des prisonniers, comme si vous étiez liés avec eux, de ceux qui sont maltraités, comme étant vous-mêmes aussi dans le corps.**
Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are also in the body.
be mindful of those in bonds, as having been bound with them, of those maltreated, as also yourselves being in the body;

- 4 Que le mariage soit tenu en honneur à tous égards, et le lit sans souillure; mais Dieu jugera les fornicateurs et les adultères.**

Let marriage be held in honor among all, and let the bed be undefiled: but God will judge the sexually immoral and adulterers.

honourable [is] the marriage in all, and the bed undefiled, and whoremongers and adulterers God shall judge.

- 5 Que votre conduite soit sans avarice, étant contents de ce que vous avez présentement; car lui-même a dit: "Je ne te laisserai point et je ne t'abandonnerai point";**

Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you."

Without covetousness the behaviour, being content with the things present, for He hath said, `No, I will not leave, no, nor forsake thee,`

- 6 en sorte que, pleins de confiance, nous disions: "Le *Seigneur est mon aide et je ne craindrai point: que me fera l'homme?".**

So that with good courage we say, "The Lord is my helper. I will not fear. What will man do to me?"

so that we do boldly say, `The Lord [is] to me a helper, and I will not fear what man shall do to me.`

- 7 Souvenez-vous de vos conducteurs qui vous ont annoncé la parole de Dieu, et, considérant l'issue de leur conduite, imitez leur foi.**

Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith.

Be mindful of those leading you, who did speak to you the word of God, whose faith -- considering the issue of the behaviour -- be imitating,

- 8 Jésus Christ est le même, hier, et aujourd'hui, et éternellement.
Jesus Christ is the same yesterday, today, and forever.
Jesus Christ yesterday and to-day the same, and to the ages;**
- 9 Ne soyez pas séduits par des doctrines diverses et étrangères, car il est bon que le coeur soit affermi par la grâce, non par les viandes, lesquels n'ont pas profité à ceux qui y ont marché.
Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited.
with teachings manifold and strange be not carried about, for [it is] good that by grace the heart be confirmed, not with meats, in which they who were occupied were not profited;**
- 10 Nous avons un autel dont ceux qui servent le tabernacle n'ont pas le droit de manger;
We have an altar from which those who serve the holy tent have no right to eat.
we have an altar, of which to eat they have no authority who the tabernacle are serving,**
- 11 car les corps des animaux dont le sang est porté, pour le péché, dans les lieux saints, par le souverain sacrificateur, sont brûlés hors du camp.
For the bodies of those animals, whose blood is brought into the holy place by the high priest as an offering for sin, are burned outside of the camp.
for of those beasts whose blood is brought for sin into the holy places through the chief priest -- of these the bodies are burned without the camp.**

- 12 C'est pourquoi aussi Jésus, afin qu'il sanctifiât le peuple par son propre sang, a souffert hors de la porte.**
Therefore Jesus also, that he might sanctify the people through his own blood, suffered outside of the gate.
Wherefore, also Jesus -- that he might sanctify through [his] own blood the people -- without the gate did suffer;
- 13 Ainsi donc, sortons vers lui hors du camp, portant son opprobre;**
Let us therefore go forth to him outside of the camp, bearing his reproach.
now, then, may we go forth unto him without the camp, his reproach bearing;
- 14 car nous n'avons pas ici de cité permanente, mais nous recherchons celle qui est à venir.**
For we don't have here an enduring city, but we seek that which is to come.
for we have not here an abiding city, but the coming one we seek;
- 15 Offrons-donc, par lui, sans cesse à Dieu un sacrifice de louanges, c'est-à-dire le fruit des lèvres qui confessent son nom.**
Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.
through him, then, we may offer up a sacrifice of praise always to God, that is, the fruit of lips, giving thanks to His name;
- 16 Mais n'oubliez pas la bienfaisance, et de faire part de vos biens, car Dieu prend plaisir à de tels sacrifices.**
But don't forget to be doing good and sharing, for with such sacrifices God is well pleased.
and of doing good, and of fellowship, be not forgetful, for with such sacrifices God is well-pleased.

- 17 Obéissez à vos conducteurs et soyez soumis, car ils veillent pour vos âmes, comme ayant à rendre compte; afin qu'ils fassent cela avec joie, et non en gémissant, car cela ne vous serait pas profitable.**

Obey those who have the rule over you, and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you.

Be obedient to those leading you, and be subject, for these do watch for your souls, as about to give account, that with joy they may do this, and not sighing, for this [is] unprofitable to you.

- 18 ¶ Priez pour nous, car nous croyons que nous avons une bonne conscience, désirant de nous bien conduire en toutes choses.**

Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things.

Pray for us, for we trust that we have a good conscience, in all things willing to behave well,

- 19 Mais je vous prie d'autant plus instamment de faire cela, afin que je vous sois rendu plus tôt.**

I strongly urge you to do this, that I may be restored to you sooner.

and more abundantly do I call upon [you] to do this, that more quickly I may be restored to you.

- 20 Or le Dieu de paix qui a ramené d'entre les morts le grand pasteur des brebis, dans la puissance du sang de l'alliance éternelle, notre Seigneur Jésus,**

Now may the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Jesus,

And the God of the peace, who did bring up out of the dead the great shepherd of the sheep -- in the blood of an age-during covenant -- our Lord Jesus,

21 vous rende accomplis en toute bonne oeuvre pour faire sa volonté, faisant en vous ce qui est agréable devant lui, par Jésus Christ, auquel soit la gloire aux siècles des siècles! Amen.

make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

make you perfect in every good work to do His will, doing in you that which is well-pleasing before Him, through Jesus Christ, to whom [is] the glory -- to the ages of the ages! Amen.

22 Or je vous exhorte, frères, à supporter la parole d'exhortation, car ce n'est qu'en peu de mots que je vous ai écrit.

But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words.

And I entreat you, brethren, suffer the word of the exhortation, for also through few words I have written to you.

23 Sachez que notre frère Timothée a été mis en liberté: s'il vient bientôt, je vous verrai avec lui.

Know that our brother Timothy has been freed, with whom, if he comes shortly, I will see you.

Know ye that the brother Timotheus is released, with whom, if he may come more shortly, I will see you.

24 Saluez tous vos conducteurs et tous les saints. Ceux d'Italie vous saluent.

Greet all of your leaders and all the saints. The Italians Greet you.

Salute all those leading you, and all the saints; salute you doth those from Italy:

25 Que la grâce soit avec vous tous! Amen.

Grace be with you all. Amen.

the grace [is] with you all! Amen.